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## Exploration and Discovery.

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IN the *American Ecclesiastical Review*, Professor Prinzivalli, of Rome, gives an account of the discovery, by Professor Marucchi, of a *graffito*, or "scratch," upon the walls of the old palace of the emperor Tiberius in Rome. This new *graffito* seems to have been the work of a soldier, since the vaulted room in which it was found was apparently a guard room. It represents the crucifixion, the cross being in the shape of a T, to the top of which an inscription, represented as being made by soldiers, would be fixed. On one side of Jesus is one of the thieves, fastened to a stake, while in another part the nails are seen prepared. Over the person upon the cross (who is not yet nailed, but only tied) is a word that, though somewhat indistinct, may be restored *Chrestus*, the very name used by Suetonius and Tacitus. The entire inscription has not yet been deciphered, but one word is either *Pilatus* or *Piletus*, and it would also seem as if it contained the statement that Jesus was scourged although a man who had benefited his people.

The exact date of the *graffito* cannot yet be stated.

DR. BLISS, in a paper upon the "Triumphal Entry," contributed to the *Sunday School Times* of April 16, 1898, gives this interesting description of a portion of Jerusalem of which he is exceptionally well fitted to speak :

"Put yourself back some nineteen hundred years, and descend with me into the Tyropean valley. Let us walk down the paved street, which probably ran down from one of the western gates of the temple to the Fountain Gate, which I discovered south of the Pool of Siloam, with a branch to the pool itself. Note the finely jointed paving-stones of the street, with steps at intervals of about sixteen feet. Observe the curb on either side, giving a breadth of twenty-five feet, increasing to fifty feet after a branch road has joined it. Note the manholes, with circular heads, which connect with the drain below, so lofty in places that a man may walk upright. At the fork of the road let us take the right branch and descend by the splendid flight of steps, arranged in

a system of alternate broad and narrow treads, to the Pool of Siloam, which is about seventy-five feet square, is partly hewn out of the solid rock, partly built of well-jointed masonry, and has an arcade running round it, and a paved court to the south.

"I believe that down these steps and into this court came the man who was born blind, to whom Jesus said: 'Go, wash in the Pool of Siloam.' It was doubtless in memory of this healing that five hundred years later was erected the church which I found above the pool. The south aisle extends over the arcade, and the altar stone is immediately above the Siloam tunnel."

IN the *Quarterly Statement* of the Palestine Exploration Fund for January, Rev. J. E. Hanauer has an interesting note upon "The Skipping of the Mountains and Little Hills," Psalm 114:1-6. It is a translation from the German of Stephen Schultz, a missionary in Palestine in 1754. Mr. Schultz at one time, with a company of others, visited a Bedouin encampment. Their host entertained them after the meal with "joyful music," which consisted of singing, and the "rattling of the women's tongues." Besides this noise in the women's tent, the sheep were led through the tent, the shepherd going first, and playing on his shepherd's pipe, the flock following him. As the shepherd changed his tune, making it fast or slow, the sheep danced or walked. After the sheep came the he-goats, like the sheep, skipping about in a remarkable fashion to music. After the sheep and goats came the camels, which also danced, not through but around the tents. This custom, Mr. Schultz states, was followed only in the case when a great lord came to the tent. He, therefore, suggests that when the Psalmist said the mountain skipped like rams, and the hills like lambs, he meant to indicate the presence of God. Mr. Hanauer is unable to verify this story, for, although he has seen goats which have been taught tricks, he had never seen whole flocks of sheep, and even camels, being taught to keep step with Arabic music. He naturally asks whether the statements of Mr. Schultz can be verified.

The *Quarterly Statement* has also a note upon the Bridge of Jacob's Daughters. Considerable difficulty has always been felt in accounting for this strange name for this most important bridge. The Moham-medan tradition is that, when Jacob returned to Palestine with his sons and daughters, he crossed the Jordan by this bridge, and settled with his daughters in a neighboring cave (now known as the Cave of Jacob's Daughters), overlooking the roads to Damascus. The news of Joseph's death was brought him by his sons at this place, and he and his daugh-

ters wept so much that the holes in the rocks made by their tears are shown to this day.

The following is an explanation given by Houri Jacob, a Maronite priest, to Rev. B. B. Friedmann :

At the southern end of Safed there stood during the period of the crusades the nunnery of St. James, which was supported by the tolls derived from the bridge. When Safed was about to be besieged by the Mohammedan army, the nuns attempted to escape to the city, but were cut off by the enemy and forced to seek safety in the cave above mentioned. There they were discovered and massacred. This incident has given rise to the Mohammedan tradition, the nuns having been confounded with the daughters of Jacob.

Another item of importance in the number is the proposal by Dr. C. Schick to locate Ramathaim Zophim, the home of Samuel (1 Sam. 1:1), to the south of Jerusalem, in the double city Bireh and Khūrbet 'Alia in the mountains not far from Solomon's Pools. Such identification, he holds, better suits the account of the journey of Saul when in search of the asses than that commonly accepted.

PROFESSOR PETRIE has just completed a successful winter's work at Dendera, in Upper Egypt. By the help of his assistants he was enabled to complete an unusual amount of investigation within the short period of three months. Mrs. Petrie wrote down all of the survey work and drew all the plans; Mr. Mace cleaned out tombs and worked the men; Mr. Davies did the copying and the Ptolemaic texts; Mr. MacIver measured the many hundred skulls and skeletons. The place is nearly a mile long and one-half mile wide, full of tombs; but they searched every part and opened nearly one-half the area of the ground. The tombs date from the fourth dynasty down through the sixth to the eleventh, one tomb of the eighteenth, and a few of the twenty-fifth to the thirtieth, with much Ptolemaic and Roman material. Under the sixth dynasty Petrie was able to trace a noble family through several generations running into the seventh; a coffin of this family bore a religious text containing twelve to fifteen hundred signs.

The architectural results are very good. The brick mastabas are nobly built, with great arches and vaulting that remind one of Roman brickwork, and they constitute a connected series of development of form in the sixth and seventh dynasties. They have furnished a large number of inscribed tomb tablets.

At Hieraconpolis Quibell has brought to light much of importance from the early kings.